May 13, 1898.— 8th.—13th Evangelist.

Woman's Board of Home Missions

OF THE PRESBYTERIAN CHURCH IN U. S. A.

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MISS S. F. LINCOLN, TREASURER. (518 MARKET ST., PITTSBURGH, PA.)

156 FIFTH AVENUE, NEW YORK CITY.

... 1898 ...

The Woman's Board of Home Missions: The General Assembly of 1875 recommended a central organization to be exclusively devoted to woman's work for Home Missions, and the Assembly of the succeeding year authorized the Synods to appoint committes of women to co-operate with the Home Board in bringing this about.

How Formed: A convention of Synodical delegates was held in December of 1878 in the Bible House, New York City. The meeting resulted in the appointment of the Woman's Executive Committee as an organ of communication between the Synodical Committee and the Board of Home Missions, having its headquarters at New York.

Branches: Every Synod has now appointed a committee of women for Home Mission work. It is greatly desired that every Presbytery should have its Presbyterial Society of women, and a Home Missionary Society in every church; also that the young people in Bands, Sabbath schools and Christian Endeavor Societies should be enlisted in work for Home Missions.

The Work: FIRST.—The Woman's Board co-operates with the Board of Home Missions, undertaking no work without its approval. SECOND.—The duties undertaken by them are the following: 1. To raise money for the support of the **Educational Work** under the care of The Board of Home Missions, namely, teachers' salaries, school buildings and equipment, and for general Home Mission purposes. 2. To diffuse information regarding Home Mission work and to increase interest in the cause. 3. To provide Home Missionary boxes.

Schools: Mission day schools are established among the exceptional populations—Alaskans, Indians, Mexicans, Mormons, Mountaineers, etc.—wherever a promising opening occurs, if the state of the treasury permits. The present plan is to establish, also, near the centre of each mission field, a school of higher grade than these schools, for the training of teachers and mission workers. Prominence is given in most of these higher schools to industrial training. In addition to this, Chapel school houses are built for day schools, and suitable buildings erected for boarding and industrial schools by funds

raised by the Woman's Board. Auxiliary Societies are permitted, by action of General Assembly in 1884, to contribute to schools among the Freedmen through the Woman's Board of Home Missions.

Work Accomplished:

	Teachers.	Funds.
*1878–79		$3,138.89
1879–80	25	11,467.49
1880–81	52	27,793.24
1881–82	64	53,084.83
1882–83	133	68,231.18
1883–84	144	108,596.45
1884–85	175	128,523 36
1885–86	199	175,910.76
1886–87	215	191,960.30
1887–88	264	226,067.24
1888–89	318	$320,[illegible]
1889–90	361	337,841.89
1890–91	340	338,389.29
1891–92	360	364,179.19
1892–93	379	373,142.13
1893–94	368	335,659.79
1894–95	391	367,333.13
1895–96	378	315,941.00
1896–97	308	333,899.20
1897–98	329	324,348.25

*Four Months.

Summary for 1897-98:

	Schools.	Teachers.	Pupils.
Among the Alaskans	8	32	459
" Indians	17	76	1,427
" Mexicans	24	45	1,505
" Mormons	29	64	1,908
" Mountaineers	32	106	2,752
" Foreigners	3	6	288
Total	113	329	8,339

The Home Mission Monthly: This illustrated magazine, published by the Woman's Board of Home Missions, is indispensable to intelligent co-operation in woman's work for Home Missions. Each number contains fresh news from mission fields, suggestive plans of work, and a carefully prepared program on the topic of the month. Every Presbyterian woman, and especially every officer in each Auxiliary Society, should be a subscriber. *Subscription price*, 50c., which should be forwarded to MISS S. F. LINCOLN, 156 5th Ave., New York.

Over Sea and Land: This missionary magazine for the young, published jointly by the Woman's Home and Foreign Missionary organizations, has many attractive features, and should be widely circulated among Bands, Sunday Schools, and Junior Christian Endeavor Societies. *Subscription*, 35c., in clubs of five or more, to one address, 25c. yearly. Published at 503 Witherspoon Building, Philadelphia, Pa.

Illustrated Lectures: These lectures, each of which is vividly illustrated by eighty or more choice views especially prepared by the lecturer, Rev. D. E. FINKS, to depict the strange people and picturesque phases of Home Mission work, are given under the auspices of the Boards of Home Missions, and the proceeds go to sustain their work. They increase information and help to swell the funds of local societies. For fuller information concerning engagements, apply to 156 Fifth Avenue, New York City.

May 14, 1898.—2 m.—$12.00 Evangelist.

Woman's Board of Home Missions of the Presbyterian Church.

156 FIFTH AVENUE, NEW YORK, N. Y.

Questions of Yesterday and To-Day

AND

Henry Kendall College.

"AT home on the Atlantic shore," says Gail Hamilton, "I could settle the Indian Question at the breakfast table between oranges and coffee without a misgiving, and without the slightest friction between plan and execution; I have settled it a hundred times. But here on the spot," she continues, writing from the neighborhood of Henry Kendall College in Indian Territory, "great, grave questions spring up, and I find myself face to face with things which I had always heard of indeed, but only heard of; they were practically as remote as the grass lands in the hanging gardens of Babylon."

She goes on to tell how—in this noble country, with its long sweeps of billowy prairies, wooded hills, beautiful timber and splendid farming lands, she finds not only missionaries in whom "creeds and non-creeds recognize the nobleness of self-dedication to the service of humanity, and law-abiding white men who are here honorably and

openly for traffic, but also law-breaking white men who come scoundrel-wise, to cheat, and steal, and sell bad whiskey; the white and lawless with faces gleaming greed and hands twitching for fight, impatient to enter upon this vast, rich, forbidden possession."

The chief difficulty in the solving of the Indian Question of to-day in Indian Territory, is the fact that the Indian lands are thronged more and more —until the genuine Indians are a pitiful minority— by people, many of whom are far below the Indians themselves in common morality, and yet with whom these Indians, without Christian education, are far less able to cope successfully than with the numerous wild beasts which were their only neighbors when, by that long, grave-marked passage through the wilderness, they came heart-broken from their Eastern homes to settle in these then howling wastes; came, because a great, powerful, God-fearing nation had given them its solemn oath, that *here* "while grass grows and water runs," the land should be exclusively *their own*.

We cannot wipe out from our nation's records the blot of broken treaties, the stain of innocent blood crying out against us to an avenging God; we cannot even hope to hold intact for these Indians the remaining fragments of their lands.

What then can we do?

1. We can take a genuine, prayerful interest in their present needs, which to us, as well as to Gail

Hamilton, have been either unknown, or practically as "remote as the hanging gardens of Babylon." 2. We can become convinced that the only just and Christian solution of the Indian problem lies in Christian schools and Christ-like influences which if given to their ancestors would not only have lifted the whole Indian race of to-day, as they *have* lifted individual Indians, but would have saved our nation millions upon millions of dollars, to say nothing of loss of honor and of precious lives. 3. We can do all in our power, by our interest, our prayers and our gifts, to support among their own people these Christian boarding schools, for in them Indian children of all ages are trained in the higher branches of education, in the practical and useful knowledge of domestic arts, and first and best of all, into habits of Christian living which build up *Christian character*. Returning from these schools each summer for a time to their own homes, instead of becoming separated from their people by a widening gulf—as is too often the case when they are sent far away—they take to them yearly, in living example, influences that steadily uplift the lives of the families, the neighborhoods, and the tribes themselves to which they go.

Hardly anywhere among the Indians is there at present greater need or wider opportunity for such work than in the now so greatly contracted Indian Territory belonging to the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles, and the scattered

remnants, mere handfuls, of some twenty-five or more other tribes. It is the purpose of this leaflet to present the progress and prospects of one of these schools which is located in Muscogee, an accessible and thriving town on the Missouri, Kansas & Texas R. R. Here we find Henry Kendall College, the recent outgrowth of the Presbyterian School for Girls.

Twelve years ago this was only a very small family school for Indian girls, in the parsonage of the little Home Mission Church of Muscogee. Two years later it was put in charge of Miss Alice M. Robertson (whose devotion to her work was inherited through two generations of consecrated missionary parentage), and in 1887 it was so overcrowded that another building was sadly needed, and a personal gift from a relative of $2500 enabled her to add to it a pleasant cottage of fourteen rooms, to which the name Minerva Home was given in honor of the sister of the donor. Here the older girls, averaging sixteen years of age, learned in addition to their usual school room work the arts of cooking, sewing, dressmaking and housework in general; so that at their closing exhibitions, light, snowy bread and rolls, and all sorts of cookery, canned fruits, pickles and jellies, vied with skillful patching, darning, mending and making of various kinds, and even "fancy work" (materials and patterns being furnished by Eastern friends), which would much of it do credit to a Woman's Exchange.

But the demand for room both for day and boarding pupils increased. Minerva Home was finally appropriated for a dormitory, with the exception of one room reserved for the self-supporting kindergarten, but still the accommodations were insufficient, and authorized by the Woman's Board of Home Missions, Miss Robertson in 1893 secured more funds which materialized in a new building for school purposes only. And now at last, with many former pupils, as wives and home-makers, or, as valued teachers in other schools, scattered like precious leaven among the distant farms and ranches or straggling towns of the Five Tribes, the Muscogee school seemed to have reached its height of growth and to have earned a quiet prosperity.

Then came the plea for sons and brothers; for while in this school—whose buildings are owned and teachers paid by the Woman's Board of Home Missions—the girls have been having increasing opportunities, there have been boys attending no school at all, or worse yet, schools where the companionship and moral influence have been deadly, because in the present state of political changes and corruption, many tribal or national schools, once of high standing, have been closed or utterly demoralized. But boys from these five tribes have been distinguished for their scholarship; have graduated with honor from Eastern colleges. Why not give the opportunities of a Christian college here, in their midst, with expenses for board and tuition such as could be met,

and where they could keep in touch with their own people, and going home for the vacations take high and helpful influences with them as the girls have done? There could be but one answer!

In the fall of 1894, the Presbyterian school for girls opened its doors to both sexes and was raised to a college standing, and honored by the beloved name of Henry Kendall. "The widening of the scope of our school here, changing it into one of higher order, and putting it under the management of an active, energetic man is to me the fulfillment of the hopes, the prayers, and the efforts of years," writes Miss Robertson, and later, she adds, "if there was any question as to there being a need for such a school, the very remarkable success that has so far attended it would seem a sufficient answer."

In October of 1895 we found an increased corps of teachers, and an enrollment, including all departments, of two hundred and sixty five pupils. The school building had had another story added, giving much more room, though the lower departments were still crowded to overflowing. Another building, a many-roomed airy dormitory for the boys, had just been completed and was already full; and peeping at noon into the old dining-room, now enlarged almost past recognition, we saw comfortably seated at table a family of seventy-five. We noticed with pleasure, not only the homelike, cheerful atmosphere of the school, but the quiet courtesy and ease of manner, of many of the pupils, which are a sure index of

progress; and we were reminded that from the tall, manly Choctaw in the Sophomore class, down to the Creek twins in the Intermediate, nearly all of those bright-faced pupils had had a preparatory training in Home Mission boarding schools among the different tribes; such as Dwight among the Cherokees, Nuyaka among the Creeks, Wewoka among the Seminoles, and Wheelock among the Choctaws. We rejoiced to find that the music department, a very helpful one, was more than self-supporting, that the majority of the pupils, including only a few who had scholarships, were paying in full for their board, tuition and books, while all ("so anxious to avail themselves of the advantages of the school as to make every effort to pay for them") had given something in produce or work if not in money, many of the pupils helping themselves, and what was most encouraging, quite a number of the boarding scholars were being helped by former pupils who years ago had had scholarships here.

Two years later, she who has watched the growth of this school from its infancy, again exclaims, "Every day of my life I am more and more thankful for the work that Kendall College is doing!" and President King, pleading for larger accommodations, says, "Every room is full and crowded." * * * "With but one or two exceptions every town in the Indian Territory is represented in the College, and we have reached out into Kansas, Arkansas and Oklahoma besides." * * * "We

have a noble band of students in whom we take gre[illegible] delight. For earnest and faithful work, and true manliness of character they cannot be surpassed."

Thus the cherished hopes for this new College are being already fulfilled and, as was predicted, "born of faith and love and prayer," it has, indeed, "a *future;*" but let us not forget that God uses human instruments, and the future not only of Henry Kendall College but of all the great work of our Indian schools, will be noble, *only* as kept consecrated to Him.

"*Not by might, nor by power, but by my spirit saith the Lord of Hosts.*"

GRACE R. MERRIMAN.

1898